



# MADAARIJJ AL NUBUWWAH

HAJJ AND UMRAH

Shaykh e Muhaqqiq Shah Abdul Haq  
Muhaddith Dehelwi AlayhirRahmah

حضرت شاہ عبد الحق محدث دہلوی رحمۃ اللہ علیہ

Translation by Mohammed Shakeel Qādirī Ridawī

# MADAARIJJ AL NUBUWWAH

*The Chapters on Hajj & Umrah*

مدارج النبوة

حضرت شیخ عبدالحق محدث دہلوی علیہ الرحمة

Shaykh e Muḥaqqiq Shah Abdul Ḥaq Muḥaddith Dehelwi

Translation by Muḥammad Shakeel Qādirī Riḍawī  
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Please remember our whole team in your blessed supplications.

## BLESSED WORDS BY MUFTI AFTHAB CASSIM

Blessed words by the Khalīfah of Huzūr Tājush Sharī'ah and Huzūr Muḥaddith e Kabīr, Ḥaḍrat Muftī Afthab Cassim Sāhib Razvi, Founder of Imām Mustafa Raza Research Centre, South Africa

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

All Praise is due to Almighty Allāh, Peace and Salutations upon our Master Sayyidunā Rasūlullāh ﷺ and upon his noble companions and illustrious family, and upon all those who will follow them until the last day.

Alḥamdu Lillah, I have had the opportunity of reading through the Chapter on Ḥajj and Umrah which Ḥaḍrat Maulānā Muḥammad Shakeel Qādirī Riḍawī has translated from Madārijun Nubuwwah of Shaykh Muḥaq'qiq Abdul Ḥaq Muḥad'dith Dehlvi ؒ, whose blessed mazār I had the honour of visiting a few days back.

Shaykh Muḥaq'qiq is one of the great Giants of Knowledge and Learning, and surely the Imām of Ḥadith of his era. Maulānā Shakeel Sāheb must be commended for this blessed effort. Allāh bless him with good health and long life. Āmīn

Sag e Muftī e Āzam

Muḥammad Afthāb Cassim Qādirī Razvī Noorī

Imām Mustafa Raza Research Centre (Durban, South Africa)

## TRANSLATOR'S NOTE

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
الصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ يَا رَسُوْلَ اللّٰهِ

All Praise is due to Almighty Allāh, who sent the Ambiyā ﷺ as guidance to the people, peace blessings and salutations upon the leader of the Ambiyā, Sayyidunā Rasūlullāh ﷺ; His illustrious Companions ﷺ who are our stars of guidance as well as the best of all companions to have walked this earth. Upon the Ulamā e Ḥaq Ahle Sunnat Wa Jamā'at, who are the manifestation of truth, and upon all those who follow and will continue to follow Maslak e Āla Ḥaḍrat, the path of recognition of Ḥaq in this era.

I pray that Almighty Allāh accepts my humble effort in His Majestic and Divine Court. May Allāh grant health to Mujāhid e Ahle Sunnat Ḥaḍrat Allāmah Sayyid Shah Turab ul Ḥaq Qādirī Qibla, Huzūr Tājush Sharī'ah Ḥaḍrat Allāmah Muftī Muḥammad Akhtar Raza Khan Qādirī Qibla, and Huzūr Muḥadith e Kabīr Ḥaḍrat Allāmah Ziyā' ul Mustafā Qādirī Qibla and all the other great Scholars who have remained steadfast upon the way of our Salaf. May Allāh Almighty preserve all of them.

Āmīn Thumma Āmīn.

I dedicate this translation to Al Mujaddid al Azam Imām Ahl al Sunnah Ala Ḥaḍrat Imām Aḥmad Riḍā Khān رحمته.

Faqeer Muḥammad Shakeel Qādirī Riḍawī

## ABOUT THE AUTHOR

Alḥamdu li Allāh the translation on the Ḥajj and Umrah of The Most Beloved ﷺ from Madārij Al Nubuwwah is before you.

Shaykh e Muḥaqqiq Shah Abdul Ḥaq Muḥaddith Dehelvi, whom all eminent scholars, consider the pioneer of Islamic literature in the Indian subcontinent, greatly excelled in the sciences of the Riwayāt and Dirayāt and al-Jarh wa-Ta'dīl of the Ḥadīths.

Shaykh Abdul Ḥaq Muḥaddith Dehelvi undertook the Ḥajj, pilgrimage to Makkah in 996H and remained there to learn from the Ulamā of Haramain Sharīfain. He spent most of his time in the Hijāz with Shaykh Muttaqi who spiritually mentored him. Thus, he excelled in the Islamic sciences and the practices of Sufism under the patronage of the early Sufis of the Hijāz.

Shaykh Abdul Ḥaq Muḥaddith Dehelvi was not merely a Sufi but also an authoritative Islamic scholar, prolific writer, commentator of the Qur'ān and a profound Master of the Ḥadīth narrations. He wrote 116 books on Aqīdah, Islamic sciences and spirituality. Among his widely circulated and greatly acclaimed works on Islamic sciences and particularly mysticism are: Ashi'at al-Lam'at, Tārīkh al-Madina, Madārij Al-Nubuwwah, Akhbār ul Akhyār, Zād ul Muttaqīn fi Suluk Tariq al Yaqīn and Takmīl ul Imān. He also translated into Persian numerous gems of Islamic and mystical literature. For instance, he rendered into Persian the historical document of mystical discourses Futuh al Ghaib delivered by Shaykh Muhiyuddin Abdul Qādir Jilāni ؒ.

His heart was filled with the deepest love for the most Beloved Prophet Muhammad ﷺ. This can be seen in the way he describes in his own words. In his prayers, he often invoked to Allāh Almighty: “O Allāh! I do not have any such deeds that I can offer in your mighty court. However, this humble servant has an act of virtue that can be offered to you in order to seek your mercy. That is, my salutations on your beloved Prophet ﷺ that I regularly offer with honesty and integrity in standing position, in the blessed gatherings of Milād Sharīf.” (Akhbār ul Akhyār)

This is substantial and irrefutable evidence that Shaykh Abdul Ḥaq Dehelvi endorsed the practice of celebrating the Beloved Prophet's ﷺ birthday which is known as Milād in the Indian subcontinent and Mawlid in other parts of

the Muslim world. In support of this practice, Shaykh Abdul Ḥaq Muḥaddith Dehelvi writes in his book on the authenticated prophetic traditions titled Ma Thabata Min as-Sunnah “Muslims have always celebrated Mīlad Sharīf in the month of Rabi ul Awwal. This is a common practice amongst Muslims that they observe with the special mention of the glorious incidents related to the birth of Prophet Muhammad ﷺ.”

Referring to the night of the holy Prophet’s birth, he further elaborates: “I say that the night when the holy Prophet ﷺ was born is certainly superior to Lailah-Al-Qadr. In his assertion to validate the practice of the Mīlad celebration, Shaykh e Muḥaqiq has beautifully enumerated the incident of Abu Lahab’s relief on setting free his female slave Thuwaibah who brought him the glad news of the Prophet’s ﷺ birth .

Abu Lahab set free Thuwaibah and, therefore, he has been receiving in spite of being a disbeliever, the benefits every Monday. Imagine how much more blessings are showered on those who love the Prophet ﷺ and commemorate the Mīlad regularly.”

May Allāh Almighty shower his blessings upon Shaykh e Muḥaqiq Shah Abdul Ḥaq Muḥaddith Dehelvi ﷺ. Amīn

Faqīr Muḥammad Shakeel Qādirī Riḍawī

# HAJJ & UMRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MEANING OF HAJJ & UMRAH

The literal meaning of Ḥajj, means to pursue or to make the intention. The meaning in the Sharī'ah, means to pursue the pilgrimage towards the Ka'bah Sharīf.

The word Ḥajj is pronounced both with a Fatha on the Haa, as well as with a kasra on the Haa. The Ayah,

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ

has been recited both ways in the different forms of Qirā'ah.

Umrah means excess, with its meaning in the Sharī'ah being the name of specific actions, which are the Tawāf and Sa'ī. There is no stopping in Arafāt, as this is specific to the Ḥajj.

Umrah to Ḥajj, is like the Nafl Salāh is to the Farḍ Salāh.

## THE KHTUBAH OF HAJJ

The Most Beloved ﷺ performed one Ḥajj after Hijrah, which is known as Ḥajjah Al Widā' or Ḥajjah Al Islām, in which he ﷺ taught the people the rules and regulations regarding the Commands of Allāh Almighty.

The Most Beloved ﷺ performed the khutbah in which he said;

“

*It may be, you will not be with me next year, and those days are close when you will be brought into the Court of your Lord, and you will be asked regarding your deeds. So beware, do not stray from the path of righteousness after me.*

”

In another narration The Most Beloved ﷺ also said;





*Do not go back towards kufr, as some from amongst you will kill one another  
Be my witness, that I have conveyed to you, the commands of Allāh Almighty.  
Be my witness, O Allāh Almighty, that I have conveyed your message to your people.  
All those who listen to me, shall pass on my words to others, and those to others  
again; and may the last ones understand my words better than those who listen to me  
directly.*

*O People, learn the rules pertaining to Ḥajj, for I may not perform Ḥajj again,  
worship Allāh Almighty, perform your five daily prayers (Salāh), Fast during the  
month of Ramadan, listen to those who have command over you, (Ulamā kirām,  
Ulul Amr), so that Allāh Almighty may reward you with Jannah.*



## **NUMBER OF TIMES HAJJ & UMRAH WERE PERFORMED**

This Incident took place in the tenth year of Hijrah; however, some say two Ḥajj were performed before Hijrah, while some say three Ḥajj were completed and some mention even more than this.

The more accurate opinion is that, no exact number is definite.

The commandment which made the Ḥajj Farḍ according to many, was made in the eighth year of Hijrah. However, the more accurate view is that it was made Farḍ in the ninth year of Hijrah.

This is the year preparations were made to perform Umrah, but due to battles and constant visits from delegations and diplomats, the Most Beloved ﷺ did not go that year.

We have been told the Most Beloved ﷺ performed Umrah four times, the first of which was done from Hudaibiah, which occurred during the sixth year of Hijrah.

The Most Beloved ﷺ set off with the intention of performing Umrah. However, when He ﷺ reached the area of Hudaibiah, the mushrikīn of Makkah brought out their armies and were prepared for war. Due to the command of Allāh

Almighty, the Most Beloved ﷺ agreed on a treaty and came out of ihrām.

He ﷺ returned to Madīnah Al Munawwarah with the agreement that He ﷺ would return the following year.

The second Umrah was then performed in the seventh year of Hijrah in accordance with the peace treaty.

The Most Beloved ﷺ came to Makkah Al Mukarramah and performed Umrah, stayed for three days, then returned back to Madīnah Al Munnawwarah.

The third Umrah was performed in the eighth year Of Hijrah, which is the year of the victory of Makkah.

The Most Beloved ﷺ distributed the spoils of war from the battle of Hunain, and then came from Ji'irrānah to Makkah Al Mukarramah overnight, performing Umrah and then returning back to Ji'irrānah.

The fourth Umrah was performed in the tenth year of Hijrah along with that Ḥajj, which is called Ḥajjah Al Widā.

Some Ulamā wrote that only three Umrahs were performed, as on the first occasion the Most Beloved ﷺ did not enter Makkah Al Mukarramah, but came out of ihrām in the valleys of Hudaibiyya. However, the consensus of the Ulamā is that this is also included as an Umrah.

## THE FAREWELL HAJJ (HAJJ AL-WIDAA')

When the most Beloved ﷺ informed the Blessed Companions ﷺ of the intention to perform Ḥajj, they too subsequently began to prepare for the journey.

When this news spread to the surrounding villages and areas, everyone started to pour into Madīnah Al Munawwarah. The Muslims joined this cause from all areas, some from Madīnah Al Munawwarah and some en route to Makkah Al Mukarramah.

People poured in from all sides and Muslims were going for Ḥajj wherever ones eyes could see. Some of these were on foot, while others on mounts, yet the exact figure is unknown. In one narration the amount of one hundred and

twenty-four thousand is mentioned.

“

من حج ولم يرفث ولم يفسق خرج من ذنوبه كيوم ولدته أمه

*Whoever performs Hajj, while staying away from acts of lewdness, obscenities, transgression and sins, their sins are wiped away clean as the day one was born.*

”

Most of the companions had their heads shaved (*halq*) while some had their hair cut very short (*qasr*).

The Beloved Prophet ﷺ then made the following supplication:

“

اللهم ارحم المحلقين

*O Allāh bless those who have shaved their heads.*

”

After requests from some of the companions, the beloved Prophet ﷺ added the following supplication:

“

والمقصرين

*And upon those cutting their hair short.*

”

The Prophet ﷺ then went towards the well of Zam Zam, from which Sayyidunā Abbās ؓ and his children began to pull water. The most Beautiful ﷺ said,

“

*O children of Abdul Muttalib, pull water from this well, because this is an excellent deed. If I did not fear people trying to surpass your status, I would have pulled water myself and assisted you in distributing water, because there are great blessings in distributing water.*

”

This meant if I pull water myself, it will become my Sunnah after me, and my Ummah would follow this action of mine, and surpass you in this action. But, this status belongs to you. The most Beloved ﷺ then stood up and drank water from the well of Zam Zam.

## THE WELL OF ZAM ZAM

The reason for this well being named Zam Zam is that the water here is plentiful. Ample water is known as Zam Zam or Zāa zam, however some have said this word is not derived from anything, the well was always known as Zam Zam. The first to make it flow was Sayyidunā Jibrīl ؑ, when Sayyidunā Ismaīl ؑ was thirsty and he hit his blessed heel on to the ground which caused the water of Zam Zam to flow. A circle was dug around it, so that a pot could be filled with water.

Sayyidunā Ibrahīm ؑ constructed a well in this exact place. When the tribe of jarham settled in Makkah Al Mukarramah they demolished it until no sign of this well was left whatsoever.

Ḥaḍrat Abdul Muttalib was shown this well in his dream, and he dug it in the year of the elephant. The well was constructed by Abu Tālib at a later date where the Holy Prophet ﷺ himself brought rocks to construct, as is mentioned in Tārīkh Makkah.

## CUTTING OF THE HAIR & QURBANI

It should be known Muslim, Tirmidhī, Abu Dawud and Nasai have all recorded a narration by Sayyidah Umm e Salmah ؓ, in which she states the Prophet ﷺ said “When you see the month of Dhul Ḥijjah and one of you wishes to do Qurbāni, then one should not remove his hair or his nails until the Qurbāni is performed.”

## DETAIL OF THE FAREWELL HAJJ – 10 HIJRI

The Messenger of Allāh ﷺ made it known to the people of his intention to travel to Makkah al-Mukarramah for Ḥajj in Dhul Qa'dah, 10 AH.

On the 25th of Dhul Qa'dah the Messenger of Allāh ﷺ set off for Makkah alongside people from the neighbouring villages and tribes, arriving in the early morning of the 4th of Dhul Ḥajj. In this journey, the total amount of people with the Prophet ﷺ is estimated to have been 90,000, with one narration 114,000, however the most accurate assessment being closer to 120,000.

On Sunday the 25th Dhul Qa'dah the Messenger of Allāh ﷺ began preparation for this journey by performing ghusl; applied oil on his hair; combed his hair and beard; applied itr to the ihrām and then came out of his home. The Prophet ﷺ performed Dhur salāh in Madīnah Sharīf and then went on to read Asr salāh in Dhul khulaifah as a traveller.

After putting on the sheets of ihrām, He ﷺ proclaimed labbaik and then proceeded to mount his camel whose name was Qaswā. When the camel stood up, the Prophet ﷺ said *labbaik* once again, then again upon reaching higher ground. Here there are a few variations reported by the historians. Firstly, after performing Salāh where the Prophet ﷺ proclaimed *labbaik* under the tree there was a masjid made, called Masjid e shajrah, some have said that Talbiyah was proclaimed here first, others have said it was proclaimed once the camel stood up while some have said that Talbiyah was first proclaimed once on the higher ground. The more accurate view is that Talbiyah was proclaimed straight after Salāh and this is sunnah according to Imām Āzam Abu Hanīfah and Imām Mālik.

Imām Aḥmad narrates, that the following was said:

لبيك اللهم لبيك لا شريك لك لبيك ان الحمد والنعمة والملك لا شريك لك

The Talbiyah has been reported with the following words in Bukhari Sharīf and Muslim Sharīf:

لبيك اللهم لبيك وسعديك والخير كل في يديك لبيك والرغبا اليك والعمل

The Beloved Prophet ﷺ recited the Talbiyah loudly until all of the Companions heard it. He ﷺ then instructed all of the companions to read out aloud because

the Angel Jibrīl ﷺ came to him and asked him to do so.

When the Beloved Prophet ﷺ reached the valley of Asfān he said, “Ḥaḍrat Hud ﷺ and Ḥaḍrat Sāleh ﷺ are passing through this valley. They are upon two red camels and their reins are made from the leaves of dates. They are wearing lower and upper garments made out of wool. In the narration of Imām Muslim it is mentioned, when the Prophet ﷺ reached the valley of Arzaq he said, “I am seeing Musa ﷺ pass through the valley, he has his fingers in his ears and is proclaiming the Talbiyah loudly.”

The Prophet ﷺ performed ghusl and then entered into Makkah Al Mukarramah just after sunrise. He ﷺ entered through the gate of Bāb Al Salām, and walked towards the Ka’bah Sharīf. He performed Tawāf, then went out towards the mountain of As-Safā, and as he approached it he recited:

“  
إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ

*Indeed, As-Safā and Al-Marwah are among the symbols of Allāh.*

*Qur’ān 2:158*

”

He first mounted As-Safā until he saw the Ka’bah, and whilst facing it he declared the Oneness of Allāh and glorified Him, and said:

“

*None is worthy of worship but Allāh Alone, who has no partner. To Him belongs the dominion, to Him belongs all praise, and He has power over everything. He fulfilled His promise, gave victory to His servant, and defeated the confederates Alone.*

”

He then made supplication three times. He descended and walked towards Al-Marwah. When he came down to the bottom of the valley He ran, and when He began to ascend He walked until he reached Al-Marwah. There He did as he had done at As-Safā. After He reached Al-Marwah he said: “He who from amongst you has not brought the sacrificial animals with him should take off the Ihrām.”

Sayyidunā ‘Ali عليه السلام, came from Yemen with some sacrificial camels for the Prophet ﷺ. The Prophet ﷺ asked Sayyidunā ‘Ali عليه السلام, “with what intention did you bring these animals?” Sayyidunā ‘Ali عليه السلام replied, "For the purpose of my Qurbāni and the Qurbāni of the Messenger of Allāh Almighty ﷻ." The total number of those sacrificial animals brought by Sayyidunā ‘Ali عليه السلام from Yemen and those brought by the Messenger of Allāh ﷻ was one hundred in number.

Sayyidunā Ali عليه السلام found Sayyidah Fātimah عليها السلام, to be one among those who had come out of Ihrām and had put on dyed clothes. Sayyidunā Ali عليه السلام questioned her regarding this, whereupon she said, “the Prophet ﷺ has commanded us to do this.”

The Messenger of Allāh ﷻ was asked regarding what she had narrated, whereupon he said: “She has told the truth.”

The Prophet ﷺ and his Companions stayed in Makkah for four days, from Sunday to Wednesday. At noon, Thursday 8th of Dhul Hijjah, the Prophet ﷺ, together with the Muslims headed for Mina where He performed the Dhuhr, and ‘Asr prayers. He remained there overnight and once the sun had risen, set off for Arafāt. He ordered a tent to be pitched at Nimrah, a place near ‘Arafāt, not a part of Arafāt itself. The Prophet ﷺ proceeded until He reached Nimrah.

He performed the Fajr Salāh there, when the sun reached its zenith, He ordered his she-camel, Al-Qaswā’ to be saddled, and He rode into the valley and gave the Khutbah to thousands of people gathered around him.

He gave a comprehensive Khutbah (sermon) in which he reminded those present of the foundations and rules of Islam, saying:

“

*O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust.*

*All matters related to the pre-Islamic era are invalid, and there must not be retaliation for those who were killed in that era. Therefore the first such right that I waive is that arising from the murder of Rabi'ah ibn al Harith ibn'Abd al Muttalib.*

*Allāh Almighty has forbidden you to take usury (riba). Therefore all riba obligation shall henceforth be waived and that all the riba due to 'Abbas ibn'Abd al Muttalib*

*shall henceforth be waived.*

*O People, it is true that you have certain rights with concerning your women, but they also have rights over you. Remember that you have taken them as your wives only under Allāh's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.*

*Verily I have left amongst you that which will never lead you astray, the Book of Allāh, which if you hold fast you shall never go astray.*

*You will be asked about me, so how will you answer?*

*The companions replied, we testify that you have proclaimed the message perfectly. You have fulfilled the obligations of Prophethood towards us.*

*The Prophet ﷺ raised his forefinger to the sky saying: "O Allāh, witness! O Allāh, witness! O Allāh, witness!"*



Then, the Azān and Iqāmah were made, the Prophet ﷺ led the Dhuhr prayer, then Iqāmah was made again and He ﷺ led 'Asr prayer as a traveller. He ﷺ did not pray any Sunnah or Nawāfil in between.

He ﷺ then travelled to the big black stones at the foot of Jabal Al Rahmah, there is no authentic source which tells us the Most Beloved ﷺ climbed this mountain and no mention of any reward for doing so. The Most Beloved ﷺ held his hands high and made dua at this point.

The Prophet ﷺ departed from 'Arafāt and let Usāmah ibn Zayd ؓ ride with him. He ordered the Muslims to be tranquil and wait until they reached Muzdalifah where He ﷺ performed Maghrib and Ishā' prayers after one Adhān and two Iqāmahs had been made. He ﷺ did not pray in between.

He ﷺ then rested and prayed Fajr early in its beginning time. He ﷺ rode to Al-Mash'ar Al-Harām, a place in Al-Muzdalifah, where He ﷺ faced the direction of the Qiblah and continued supplicating to Allāh The Almighty, observing



Takbīr and Tahlīl and announcing the oneness of Allāh The Almighty. He ﷺ stood there until the morning was bright.

It is mentioned in Abu Dawūd Sharīf and Ibn Mājah Sharīf that the Most Beloved ﷺ supplicated for the forgiveness of The Ummah on the Night of Arafāt, to which The Almighty replied that the Ummah has been forgiven, all apart from the oppressors, as they will be reprimanded on the complaint of the oppressed.

The Most Beloved ﷺ supplicated once more, that the oppressed be granted Jannah, and the oppressors be forgiven at that time. No reply was given.

When The Most Beloved ﷺ arrived in Muzdalifah, He ﷺ repeated this supplication once again, to which He ﷺ was told that I have accepted whatever you wish for.

The most Beloved ﷺ smiled upon hearing this. Sayyidunā Abu Bakr ؓ and Sayyidunā Umar ؓ asked, Ya Rasool Allāh ﷺ may our mother and father be sacrificed upon you. May Allāh Almighty always keep you smiling and happy, what is the reason for you smiling at this time?

The most Beloved ﷺ informed them, that iblīs heard that Almighty Allāh had accepted my supplication and forgiven my Ummah. iblīs started to throw dust upon his head and started to wail, and ran off into the distance, seeing this made me smile.

He ﷺ then headed towards Mina before the sun rose while continuously reciting Talbiyah. He ﷺ ordered Ibn ‘Abbās ؓ, to pick up seven pebbles for him, and when He ﷺ reached Mina He ﷺ threw seven pebbles at Jamarāt making Takbīr each time He ﷺ threw a pebble.

Then, He ﷺ gave a most beautiful Khutbah in which his blessed voice reached every tent. His blessed voice reaching every single tent and every single person is amongst one of the Miracles of the Most Beloved ﷺ.

He ﷺ told people about the merits of the Day of An-Nahr (slaughtering), the speciality attached to Makkah apart from other places, and He ﷺ ordered them to listen and obey, learn the pilgrimage rites from him and to propagate his proclamations.

“

*"Remember, one day you will appear before Allāh and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone."*

*"Behold! Worship Allāh Almighty; offer prayers five times a day; observe fast in the month of Ramadān; pay readily the Zakāt, perform Ḥajj and obey your rulers and you will be admitted to Jannah"*

”

Afterwards, the Prophet ﷺ proceeded towards the slaughtering place. The Most Beloved ﷺ sacrificed sixty-three camels with His own Blessed Hands on Ḥajj Al Widā' and this is the same as His Blessed age. He ﷺ then ordered Sayyidunā 'Ali KarramAllāhu wajhahul kareem to slaughter the rest of the hundred camels.

It is mentioned in Abu Dawūd Sharīf that, camels would come in groups of fives and sixes towards the Most Beloved ﷺ so that He ﷺ would sacrifice them, before the other camels. Every camel would try and push through, so that it would be blessed by being sacrificed by the Most Beloved ﷺ.

Amīr al Mo'minīn Sayyidunā Ali ؑ states that the most Beloved ﷺ sacrificed approximately twenty-seven camels on behalf of the companions ؓ, out of which three were His ﷺ own.

These had been brought with them, in total He ﷺ sacrificed one hundred camels.

It is mentioned in Muslim Sharīf by Sayyidunā Jābir ؓ, that the most Beloved ﷺ sacrificed a cow on behalf of His Blessed Wives.

In one narration it is said, one camel was also sacrificed on behalf of Sayyidah Ai'sha ؓ.

Having completed the slaughtering, the Prophet ﷺ summoned the barber to shave his head, and then He ﷺ divided the shaved hair among those who were around him.

The beloved Prophet ﷺ then called for the barber, who was called Muammar ibn Abdullāh. He was instructed to start shaving the right half (of his head) and he distributed a hair or two amongst the companions. He then (asked the barber) to shave the left side and he did as instructed, then the Holy Prophet ﷺ gave all of the blessed hairs from this side to Abu Talhah Ansāri رضي الله عنه.

The beloved Prophet ﷺ then clipped his blessed nails and distributed these also amongst his companions.

After this, the Prophet ﷺ departed for Makkah and performed Tawāf , and then He ﷺ returned to Mina on the same day and performed Dhuhr Salāh in Minā. This is how it has been narrated it in the Sahīhain from Sayyidunā Ibn Umar رضي الله عنه. However, in Muslim Sharīf it has been narrated that Dhuhr was performed in Makkah. The Most Beloved ﷺ rested the night in Minā when it was morning, he waited until the sun was at its zenith, at that time He ﷺ went to the Jamarāt and threw pebbles at the Al Jamrah As Sughra, then Al Wusta and then Al ‘Aqabah, throwing seven pebbles at each Jamarah and making Takbīr each time He ﷺ threw a pebble. He did the same during the 11th, 12th and 13th of Dhul Hijjah.

On the 13th of Dhul Hijjah, the Prophet ﷺ travelled from Minā and stopped at the valley of Khayf Bani Kinānah in Al Abtah zone and stayed there for the rest of the day. Then He prayed Dhuhr, ‘Asr, Maghrib and ‘Ishā’ prayers, after which He rode to Makkah, performed the farewell Tawāf and then returned to Madīnah Sharīf. When The Beloved Prophet ﷺ reached dhul Hulaifah, He ﷺ spent the night there, as He ﷺ would always enter Madīnah Sharīf just after sunrise, as He ﷺ prohibited returning home at night. He ﷺ would send something home before himself so that those at home would be informed of his blessed arrival.

# KALAAM E ALA HAZRAT

Shukr e Khuda ke aaj gharri uss saffar ki hai  
Jis par nithaar jaan falaah o zafar ki hai



Garmi hai tapp hai dard hai kulfat saffar ki hai  
Na shukr ye to dekh azeemat kidhar ki hai



Kis khaak e paak ki tu banee khaak e paa shifa  
Tujhko qasam janab e maseeha ke sarr ki hai



Aabe hayaat e ruh hai 'zarqa' ki boond boond  
Akseer a'azame mase dil khaak dar ki hai



Humko to apne saaye main aaram hi se laaye  
Heele bahane waalon ko ye raah darr ki hai



Lut-te hain maare jaate hain yun hi suna kiye  
Har baar di wo aman ke ghairat Hadar Ki Hai



Wo dekho jagmagati hai shab aur qamar abhi  
Pehron nahin ke basto chaharum Safar ki hai



Maahe Madīnah apni tajalli ataa kare  
Ye dhalti chandni to pehar do pehar Ki Hai



Mann Zaara-Turbatee WajaBat Lahu Shafa'ati  
Un par durood jinse naveed in bushar ki hai



Usske tufail Haj bhi Khuda ne kara diye  
Asl e muraad haazri iss paak dar ki hai



Ka'abe ka naam tak na liya Taybah hi kaha  
Poocha tha humse jisne ke nuhzat kidhar ki hai

Ka'aba bhi hai inhin ki tajalli ka aik zill  
Roushan inhin ke aks se Putli hajar ki hai



Hote kahan Khaleel o bina Ka'aba o Mina  
Low laak waale Sahibi sab tere ghar ki hai



Maula Ali ne waari teri neend par Namaz  
Aur woh bhi Asr sabse jo a'ala khatar ki hai



Siddeeq balke ghaar main jaan uss pe de chuke  
Aur hifze jaan to jaan furuz e gurar ki hai



Haan tu ne unko jaan unhain pher di namaz  
Par woh to kar chuke the jo karni bashar ki hai



Sabit hua ke jumla faraiz furu'u hain  
Aslul usool bandagi uss taajwar ki hai



Shar khair, shor sur, sharar door, naar nur  
Bushra ke baargah ye khairul bashar ki hai



Mujrim bulaye aaye hain 'Jaaooka' hai gawah  
Phir radd ho kab ye shaan kareemon ke darr ki hai



Badd hain magar unhi ke hain baaghi nahin hain hum  
najdi na aaye usko ye manzil khatar ki hai



Tuf najdiyat na kufr na Islam sab pe haraf  
Kafir idhar ki hai na udhar ki adhar ki hai



Haakim hakeem daado dawa dain ye kuch na dain  
Mardood ye muraad kis aayat khabar ki hai



Shakle bashar main noore Ilahi agar na ho  
Kya qadr uss khameera e maa'o madar ki hai

Noore ilaah kya hai mahabbat Habeeb ki  
Jis dil main ye na ho wo jagah khouk o khar ki hai



Zikre Khuda jo unse juda chaho najdiyo  
WAllāh zikre Ḥaq nahin kunji saqqar ki hai



Be unke waaste ke Khuda kuch ataa kare  
Haasha galat galat ye hawas be-basar ki hai



Maqsood ye hai Aadam o Nooh o Khaleel Se  
Tukhme karam main saari karamat thamar ki hai



Unki Nubuwwat unki ubuwwat hai sabko aam  
Ummul bashar aroos unhin ke pisar ki hai



Zaahir main mere phool Ḥaqeeqat main mere nakhl  
Uss gul ki yaad main ye sadaa bul bashar ki hai



Pehle ho unki yaad ki paaye jila namaz  
Yeh kehti hai azaan jo pichle pehar ki hai



Duniya mazaar hashr jahaan hain Ghafoor hain  
Har manzil apne chaand ki manzil Gafar ki hai



Un par Durood jinko hajar tak karain salaam  
Un par Salaam jinko Tahiyat shajar ki hai



Un par Durood jinko kasse be-kasan kahain  
Un par Salaam jinko khabar be-khabar ki hai



Jinno bashar salaam ko haazir hain assalaam  
Yeh bargah maalik e jinno bashar ki hai



Shamso qamar salaam ko haazir hain assalaam  
Khubi unhin ki jyot se shamso qamar ki hai

Sab bahr o bar salaam ko hazir hain assalaam  
Tamluk unhin ke naam to har bahr o bar ki hai



Sang o shajar salaam ko haazir hain assalaam  
Kalme se tar zabaan darakht o hajar ki hai



Arzo athar salaam ko hazir hain assalaam  
Malja ye baargah dua o athar ki hai



Shorida sarr salaam ko hazir hain assalaam  
Raahat unhin ke qadmon main shorida sarr ki hai



Khasta jiggar salaam ko hazir hain assalaam  
Marham yahin ki khaak to khasta jiggar ki hai



Sab khushk o tar salaam ko hazir hain assalaam  
Ye jalwa gaah maalik e har khushk o tarr ki hai



Sab karro farr salaam ko hazir hain assalaam  
Topi yahin to khaaq pe har karro farr ki hai



Ahle nazzar salaam ko hazir hain assalaam  
Ye gard hi to surma sab ahle nazzar ki hai



Aansu baha ke beh gaye kaale gunah ke dher  
Haathi dubao jheel yahan chashme tarr ki hai



Teri qaza khaleefa e ahkaame zil jalaal  
Teri raza haleef qaza o qadar ki hai



Yeh pyari pyari kyari tere khaana baagh ki  
Sard uski aab o taab se aatish saqar ki hai



Jannat main aa ke naar main jaata nahin koi  
Shukre Khuda naweed najaat o zafar ki hai

Mo'min hun mo'mino Pe Rauf o Raheem ho  
Saa-il hun saa-ilon ko khushi la-nahar ki hai



Daaman ka waasta mujhe uss dhoop se bachaa  
Mujhko to shaaq jaaron main iss dopehr ki hai



Maa donon bhai bete bhateeje azeez dost  
Sab tujhko soumpe milk hi sab tere ghar ki hai



Jin jin muraadon ke liye ahbaab ne kaha  
Peshe khabeer kya mujhe haajat khabar ki hai



Fazle Khuda se ghaib e shahadat hua unhe  
Iss par shahaadat aayato wahi o athar ki hai



Kehna na kehne wale the jab se tu ittela'a  
Maula ko Qowl o Qail o har khushk o tarr ki hai



Unn par kitaab utri bayaan li-Kulli Shay  
Tafseel jis main maa abar wa maa Ghabar ki hai



Aage rahi ataa wo baqadr e talab to kya  
Aadat yahan ummeed se bhi beshtar ki hai



Be maange dene wale ki ne'mat me ghark hain  
Maange se jo mile kise feham iss qadar ki hai



Ahbaab iss se barh ke to shayad na paayen arz  
Na karda arz arz ye tarze digar ki hai



Dandaan kaa naat khwaan hoon na payaab hogi aab  
Naddi gale-gale mere aab e guhar ki hai

Dashte Haram main rehne de sayyaad agar tujhe  
Mitti azeez bulbule be-baal o par ki hai



Ya Rabb Raza na Ahmad e parina hoke jaay  
Ye baargah tere Habeeb e Abarr ki hai



Taufeeq de ke aage na paida ho khu-e badd  
Tabdeel kar jo khaslat e badd peshtar ki hai



Aa kuch sunaa de ishq ke bolon main aay Raza  
Mushtaq tab-e lazzat e soz e jiggarr ki hai.

**Transliterated by Faqeer Muḥammad Shakeel Qādirī Riḍawī**